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Barn
Coffee Only

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SUNDAY COFFEE

MR. NYLAND: Of course by this time I should be used to seeing many people--it almost makes me--I am a little taken aback.

What is needed for oneself, is to come really to one's total self, to collect, to take all the different idiosincracy of a person, put them together and connect them. Not like let one stick out a little bit. It will take a long time before the different parts of oneself can be united at command. The process of fusion for oneself will still be a very long time, so that there is still distinctions between Consciousness, Conscience and Will.

You see, sometimes when one starts to grow, and you see characteristics, it's a good thing to see them. Don't expect them to be eliminated, surely not overnight. A long period is necessary. It's like a drop of water on a rock, it takes a long time before there is a hole, even, in the rock; it takes much more time before the rock will be split; and in the meantime one talks about eternity and about God.

You see, the difference that one has to make, although one says God is eternal; Eternity is only a very small part of God himself. When I talk about a third possibility of Consciousness after Cosmic, that is the long period in which one begins to recognize Eternity. And the period that is necessary then can be compared to a period of fusion, and in the center of which - which of course is a contradiction in term - but the center of something can become a central point where all forces are united. What the real meaning is of a fourth point in space, is that the totality of space is affected by all forces; but it looks as if all forces have been united in one point that is the vital point. It happens so often in a person's

life that there is that kind of a vital something. Borgenson, for instance, when he talks about l'elan vital, for one moment one recognizes God. It recedes, like a wave, and during that period one lived for a little while still in Eternity. When one comes to Eternity one sees what is what, one recognizes it as the beginning of the Lord, when one reaches a center one knows that the Lord exists and becomes an experience. That's why I say that you have to be very quiet at times and very patient.

How long will it take for a man to really acquire enough Consciousness that he knows that there is something of that kind in existence and permanent and that he can count on it, and the same with Consciousness, and the same with testing out himself that he actually can behave like a man. And these are the three things still that are on the road to self consciousness. It is such a long read towards Infinity.

So when one starts to Work and discovers gradually certain things about oneself, don't ever be dismayed that they are there, the recognition is: I am that. One can say, of course, to soothe one's conscience a little that I know and I am Working. But with that is usually a hope that when you then make an attempt, that tomorrow morning you will wake up Conscious, and of course one knows it isn't so. The next moment already one is unconscious. But one keeps on seeing what one is, all the different characteristics. The acquired ones which are superficial, the essential ones which are partly biological and partly astrological. The acquired ones are also astrological, but superficial. The central point of one's being is only reached at such rare times. It is reached at the moment of birth it is also reached at the moment of death. In between there are rare (very ?) few moments like it. The shock of being born, the shock

of leaving, those are points for oneself as Infinity, in which there is a recognition of Life existing very free from the form we are used to And all during the period of one's life, one deals with form, practically never with Life itself.

And whatever may have been the education it's not giving us enough information, even at birth. Maybe a father and mother don't know enough of what to pray, at the moment of birth of a little child, how to be there for them, for those who are being born and brought into the world. The moment at which a mother actually can hear then the first cry. Many times she cannot hear it because she is a little drugged. And the father he can hear it but he is not experiencing it. At the same time when he does hear it, at that moment he should pray: "God bless him or her for the entry into this world." It is then - question one asks also "What have we done?" You see, because on that, such a statement, depends a great deal of the creation of an atmosphere in which a child then starts to breathe its first breath. Having a child is not that easy, although it looks that way, because psychologically one is under such responsibility. The last times before birth, which one knows, keep on praying, all of you expectant fathers and expectant mothers. Try to bring something into this world which has a good a chance as you can give it, so that afterwards the child cannot really blame you.

But you see many times we are not that fortunate and we have received characteristics which are essential and when they then became ingrained into the personallity, and one starts to uncover a little bit more, perhaps each day, one comes down in the paper to an essential value and it is almost as if it is crystallized within oneself, without being able to do anything about that, not to be able to, not even to approach it

let alone understand it. But at the same time it is there in one's life and one has to deal with it, in time when you Work. This is so difficult, because you are then faced with a necessity, you can't let Work go, if you try and go somewhere else it would bother you, because you will constantly have an idea as if you missed something and that for some reason or another you could not. And then you choose, you have chosen a road and maybe there is a regret and sorrow. It is sometimes extremely difficult to take that, if one goes away from Work for a little while and then perhaps is forced to come back. If it doesn't attach too much value for you at the present time and remains superficial it doesn't matter so much; but when you keep on Working and you see these characteristics of yourself, try to live with them, It is not necessary to go against them, you would not know what to do anyhow, but leave them. But make statements which are quiet (quite ?) truthful, that for yourself you know you are this, you are that, someone else is that and let it be and accept it, accept yourself, don't criticize.

You see, I hope that today was a good day, I hope that you actually experienced some freedom from pressure, that you were at a school of learning, of higher learning, An institution which provides opportunity after opportunity. It is something like Socrates had, where people could come and talk and sit and perhaps even do a little work on a temple, I don't know. That was the kind of a school with Aristotle with Pythagoras starting it. To be there in such a period of Greek culture when many things were still a little bit unspoiled. And that later on, particularly at the period of Alexander, the so-called great, they were really cast to the ground and much too much sand was mixed with the philosophical psychology. Don't

let it happe n.

Just try to prepare for yourself, that whatever you uncover is very tender and you have to carry it with you and that you have to it with you and that you have to keep it Sacred and that your attitude towards it should be right. Because the truth will remain the truth. You may not see all of it, a great many times you cannot see it, but gradually you will add a little more and you will be able to live with it, but always try to be awake to it. Because you can live in two ways. You can accept it and fall asleep. We do that many times in falling asleep at the end of a day, because you can accept then whatever has been during the day as past and being tired your body simply predominates and your eyelids close up. And then the functions of your brain are reduced, sometimes by _____, sometimes playing a little trick on you, still making it known that the mind exists and appears in the form of some dream, which can be traced back several times to thoughts that you have had. Very seldom does a dream is elucidating enough as if something new is there and it is then a form of clairvoyance in your physical state.

When you are a little bit more open to certain currents which are around one, also during the day, but have no chance to enter because you are too busy. But at night when severything has been reduced to much greater simplicity, sometimes you have a dream which fortells or tells you of the facts which have been and then come to your Consciousness and the next morning you may remember them. It is bvery much like that with Work, because the openness that we talk about has (have ?) to do with certain parts of oneself which in our daily sleep could remain a little more open.

The reduction of oneself in an unconscious state, at times when I say I want to be quiet, or I want to relax does not mean that I fall asleep with me relaxation, it means only that I reduce the ordinary activities of an unconscious kind to the minimum, and keep on breathing and living on bread and water alone and I don't need anything then for the maintenance of myself then just a few ergs of energy which keep feeding me and keeps me alive. But other things can open which at that time become perceptive and then receive from the outside world information. Many times where you sit, we've talked about questions of meditation; or sitting quiet for fifteen minutes in the morning, or when I mentioned a few days ago, about actually having an experience of one hour to be without any particular thoughts but just to be open. The difficulties that are involved in that and the practicallity which simply reduced the hour to fifteen minutes But in such a time certain things can take place in rearranging the thoughts even or that the thought then, you might say during such a period, is worked on, and that that what is the experience, which is connected with the thought, can then take on a different coloration, particularly when you have played a partiin the experience. And then, maybe at time at such a period, a light can go oup for you, which of course I call an insight into oneself.

And just perhaps, when you look at a day like this, when I hope you were not under pressure at all, and that you actually felt like what you wanted to do you cou do, and waht you didn't want to do that you didn't do it, and that there was time to sit and even to rest long enough, even to sit and talk together. I see many times these people, the semi-gods on the Mount Olympus. I think of th

mountain, of course, a little bit away from the rest of the world, and perhaps a little closer to heaven but surely not as yet because they were still on the earth, on a mountain. But I see it as a lovely place in a beautiful spot, and also many benches (?). A little cold, perhaps, here and there some came (CAVE?) where the demi-gods could sit and talk and consider the question of humanity down below in Athens or somewhere, somewhere in Greece maybe even larger than just Greece. Descriptions of Northern or Norse mythology, also a similar state, in which people when they are described by those who are on Earth and just imagine how the Gods would live and what they were doing. What Rotan or Odin was, and his vamous or most favorite wife Fria (?), (Freeda?) and that what they did and what happened and how they then symbolized ordinary affairs of nature and defined them, put them on a level in which then this Valhalla existed for them in their fantasy but nevertheless quite real for them because it gave them a certain idea what to strive towards. You see, this is what I mean, if the Barn could become that. If it could actually provide such opportunity, like a school as I say, as if you could understand that Pythagoras was walking aroun somewhere and his vamous pupils were there and they talked about the golden mean and the square on a triangle which is rectangular.

You understand how such things then start to penetrate into one. When your fantasy need not have any bound and you can actually dig into that to your heart's content, And you can sit quietly in looking up and not to be disturbed by someone else because his personallity was this and that in a little bit earlier period, and your God-damned memory still knows about it and brings forth all kind of associations with such a person

so that you cannot see him straight anymore because you are already completely clouded by what you remember. If you could try at such times that kind of a freedom, to become free from your associations, not allow them even to take up space and room in your brain but negate them or tell them to stay away and say, "No! This is not the time for that, that belongs to the Earth; I am now a little suspended because I want to think about the possibilities of what may be in store for me, and I want to look at my potential quality, not that what is actual and not what has been actual in my life. I don't want all the time to look at my idiosyncracies and let them get in the way in my effort to be Objective. I want to accept that what I am now as I am the way it is, because this is the way I grew up and this is the way I now happen to think, thank God about the possibility of something else!" So it is not that I want to look at my Life. I am not analysing. I am not interested in that form of psychology. I just leave it alone for whatever it is, with all the explanations which are kind of cheap. And, of course, I can use them, in order to get my mind a little bit more at rest or enjoy them even. I can even enjoy being critical about myself and about others and of course I can continue to live and I could continue to have daydreams about them. Such are the dreams I am also open to, even when I live on earth and even when at times I am quiet.

But, you see, what we want is something entirely different. It is to have the mind filled as if it is _____, with different demi-gods, partly free from this Earth, partly understanding the reason why they are not Gods as yet, partly belonging together as a group of people, endowing them with ordinary human qualities because who can describe

even the Mount Olympus. But at least in my mind I can have certain things there which, compared to the other kind of a thoughts of my daily life, are more important for me. And this is what I really want to find out, how much time is needed for me to Wake, to clean it up. Our minds many times augean stable, all kinds of dirt and nonsense. And it did require a Hercules to come and clean it. Hercules is an 'I' which performs certain miracles in one's life, if one is willing to let Hercules clean your stable. That wish, of course must be there. You must know that there is that kind of a stable that your mind is filled with it, also you must know that something is wrong with it.

These are difficult questions. And many times one doesn't want to believe in them. Many times you want to keep on being in that way kind of a stench. Unconsciousness from the standpoint of Eternity is a terrible state to be in. Why God created us on Earth? Why Life happened to be in us on Earth in this place? Why it was not foretold? As if another mistake was made, for which there a whole committee would have to come down to Earth to see what was wrong and having to look at humanity and being afraid that they then may know a little too much; that the organ kundabuffer was implanted in them in order to keep them quiet. What is needed at the present time to offset our so-called civilization which has caused us already enough trouble and which may open the eyes of some people, so that perhaps because of that they will rebel and destroy the Earth and Mother Nature may, in her wisdom, ask the Lord to send down a committee, the Archangel Hariton Algamatant To come down and study conditions on the spot. Like another little committee

but this time from Heaven and bring out a report and also meaning it; so as to put perhaps even more sand in our eyes so that we won't see what is taking place; so that the process of being flattered can continue without our objections. But you see, with that kind of a terrible situation it becomes time to leave the Earth. This is the necessity for people who are interested in Work on themselves, that regardless of the--of the different idiosyncrasies they now have, all kind of characteristics of their personalities towards the outside world or towards their inner life, even that it is time to leave the Earth; time to become free from one's body; time to understand what it is to die now, but to Work for one's death, not just let death take over. Because, if that is what you wish, it is easy, not even Mother Nature can object to it. But what kind of solution would it be? If, on the other hand, I prepare, so that then that has no further result, cannot have it, because I am already free. When Hamlet says, "I take your leave, sir" or the friend, who was it? Horatio. and then Hamlet says, "You cannot take anything from me, that I am not more willing to give. You cannot even take my leave." No one can take my death away, when I already have settled with it. No one can present me, even with death in my life when I already know all about it, what it is to die. But I have to learn how to die, to that. And this, you might say, is the opportunity which is given, and which is perhaps the necessity of learning.

Is it really necessary that life in this form should learn? What is it really that should learn? Because one cannot assume that Life as it is, even, in human beings ought to learn something when Life in itself is Eternal. And the learning process can only apply to the form and the characteristics, the traits of character, which ever way they are and whatever they are called; they have to learn to give up; they've put their fangs in us, into our lives; they hurt our lives, civilization [redacted]

is hurting us; industrial progress, which we have allowed to proceed is now hurting this culture, and we have let it go, perhaps, too long. And we, as products, sometimes, are apt to believe that it is too late for ourselves. I don't believe the lateness, really enters. I will find out if it is too late, after I've tried everything possible to become free. And I have my doubt that even at the end of my life, even if I don't find freedom, that I will have to tell myself, that it is impossible for me. All I will say, is that during my lifetime, I have not had a chance to take death into account, and maybe there are things that I have forgetton which death at that time will tell me. And than I say, 'Oh, but I didn't know and death will say, "Yes, I know, you didn't know, but you will continue, so fight again and perhaps you will be reborn and maybe the period of ultimate fusion is not as yet for you." But, you see, this is constantly what I ask myself every day. What is it that I think about, when I have freedom? I say, first, when I look around, what does it remind me of? What are the associations with which I am familiar? What do they produce in my ordinary thoughts or my feelings? What is it that constantly recalls within me the truth of my own personality and the associations with in relationship with different people, so that when I live, so-called, in my ordinary daily life, I am far from being free. And if I want to die, I I have to be free from that, because that's the meaning of death. The meaning of death, physically, is that I am free. If I die, I am free from all of you, from all your manifestations, as I've met them, and seek them on Earth. It doesn't mean that my life is free, as yet. But at least, I have not to bother anymore with the variety of things which still bothers me.a little. And the constant struggle is to try to understand that kind of bothering. And a prayer is: "Why Lord do I have to go through of all this." That's why I say: why is it necessary to find out <u>what</u>

has to suffer. Because it cannot be my life and must be, that what is the rest of me, an that is spoiled. It has been associated too long with the conditions of Earth, and it is extremely difficult to accept myself as I am. Even if I say it, theorectically. And I know that this is the road, and I want it, and I say it, and then at that moment when I am halfway through that sentence I start to disbelief it already. When I have pronounced the sentence, I start to think and I start to feed and I am not at all accepting myself as I am. The moment at which it could happen has gone by and I have to make another opportunity available. And again and again, this long struggle to keep on seeing what is in the way, to look at the obstacles and to say: 'I wish I had a crowbar, I wish I would be able to lift it in some way or another so that -so that it could get out of the way, but now I know, it is too heavy - a big boulder, a crowbar is not even enough.' I have to take a come-along(check spelling) and then perhaps by means of a little power that's then multiplied, I may be able to move it a couple of inches! My cleverness could sometimes help me when the mind has already invented certain things to do things a little easier. But my cleverness will not help me regarding myself, because that what I am is deeply ingrained (?) and no come-along will ever change that. It will not even wish to move. It wants to enter in the augean stable in which it has grown up and which gradually I have become familiar with. Because of this kind of familiarity, and the associations, even with Work, my thoghts and my feelings get twisted and I cannot see the truth anymore. I wish that at times when I have worked for a long period and many years, many years have gone by in which I have been, become familiar with the way I am, and I've seen myself grow in different directions and as a result of conditions, and I have acquired more characteristics of a certain kind and perhaps have eliminated a few. I still am unconscious so

often and so much of the time, and I see constantly such obstacles in my way, and it becomes harder and harder to accept what I am. And I really-I start to blame, who do I blame? Conditions, biologically, father, mother, education, teacher. All kind of people who were(?) perhaps well-meaningly. Told me a little bit of their own wisdom, and I could not really trust them. But what else could I do, because there was nothing in me to counteract it, so I took it on. And I come to points, solutions on myself of agreement with the way I am; that's the way I am I say and I close up by making that statement. Because it seems as if that is final. When one says: 'I am by nature that way, I cannot help it; it is not acceptance of myself, it's the fullest criticism and judgment, it is just the opposite. If I would say: 'Great Nature doesn't have to accept me the way I am.' I could say Nature will, because it is a national law that I am in this body, the way not Mother Nature would have liked me to be and civilization has allowed me to become that way. And I am, of course, asleep. 'But Great Nature knows different.

There is a little bit of the atmosphere of Great Nature on Mount Olympus, and that is what I now want to breathe in. I don't want to have the smog and the carbon monoxide. I don't want the atmosphere with people, radiating negativity towards me. I don't want anything that I know is wrong and this would make me sick. If I cannot stand it and it happens to be there, I swim. I get out. But, you see, sometimes Gurdjieff had such a terrible example. I do not know if you remember it, maybe I have never mentioned it. Some people swim in a pool, and they are playing around a little bit, but the pool is not water, the pool is shit. And they swim, and it comes up to their lip and the little spattering and movement of someone else makes the shit come into your mouth. Gurdjieff used this, at least twice that I remember.

To remind us of a state in which we were. When he used the word, French word, "merde". That was enough for us to know what actually he thought and what he knew us to be and what he knew himself, I would now say, to have been. Because the fact that one can say it and can worry about it is already an indication that there is a achance of being saved. But you see how we affect each other. That is why I say, when I open my eyes, and I want to sit quietly, and I see others, and all the associations come with me because my eyes cannot separate and they are not a filter. They see, as it were, everything. And immediately my brain, when the picture, or the image of a person, comes to my retina and it is translated inot my brain as a concept; together with that, thanks to my marvelous memory, all things appear at that time. And it is not at all that I am free, but I am so completely involved in everything that has already been put into my brain before, I cannot separate them. And there I am under that kind of an influence, and immediately I say: 'It is shit that gets into my brain.' Why in God's name should I be reminded of such a thing when I wish that I could be free, and I could look at the person, as a person is, not what I remember? But our education is even that bad, that where I look at a flower, that immediately there comes a Latin name in my mind, and I say: 'Oh, yes, seponaria.' I cannot separate the flower and the beauty from the name, because I am so clever, because I know about seponaria. And, I say: 'You know that flower never existed in United States, and it was brought over from Europe and it spread all over the West Coast.' So clever I am, with my associations. I cannot look at a flower and say: 'How beautiful.'

This is all the time the trouble, with one's mind. And that you call a friend. When it's necessary that it just should function as a reporter, without interpretations, just to give you the facts and publish it in the daily edition of the

Objective Gazette. Can you understand it, what I mean now, that that constant being reminded of the past, because of such associations is exactly what prevents us from Working? And it will not allow me to be by myself. I carry with me all such things. I can say: 'Ballest!' I want to throw them away. And at times I can really. I can purge myself of a great many things. I say: 'All right! All right! But now from now on ----!' And then I keep on, seeing and hearing and my sense organs keep on functioning.

But you understand now, whey I think that a day like today could be right. Because it gives you a chance to develop your Conscience. It gives you a chance to see, what actually takes place in you. I asked yesterday, what would you do at lunch if it starts to rain and how your reactions would be quite automatic. When you allow yourself time and you see then what is taking place with you and your memory, and how it crowds itself to the foreground, with the least little bit of a remembrance as if it is triggered off. And without your knowledge, the past wisdom is already there at your doorstep, wishing to enter when you allow it. And your associations open the door. Almost, sometimes, you say: 'Come in.' Because I am clever, I have a name for that what I experience, and that settles it. Because the concept of that time when the name enters through the door, the concept disappears out of the window. One has to learn to undersand, what the mind is: and what kind of an enemy we have to deal with; and how necessary it is. Time and time again to see how free can you become from associations. How can you on a Sunday, and I hope we will have many more days like this, because I do believe it is right. I think it is necessary to be much freer in our Work, so that Work only will come when your ordinary life will allow it.

I have emphasized in the last couple of weeks the necessity of your unconscious

living. And I still have questions to answer. What will happen to Work? And honest questions. And my answer is: 'Forget it.' And again I say the same thing: 'Forget it.' Your unconscious existence is at times much more important. Work will come. When there is a real need you will have it, you know that. Many times it is sufficient that you know it exists. It does not mean that when the word is in a dictionary, you have to look it up all the time. You happen to think about it; or you have to study a little bit about the different things you don't know. You do that at certain times, when you really wish. Don't call on God all the time even if you do know his telephone number. But when I say, these kind of things, they are based on experience; and when I say it, for Heaven's sake do it. Don't start to question. It doesn't matter, you can question. You can go ahead, you can do what you like. You can continue to wish to Work and get confused and flabber gasted. And unable even to answer certain questions about Work, because you haven't settled with your ordinary life as yet. And there are certain requirements which were then, I said in my opinion, more important. There are things you have to do in ordinary life, and the responsibility extends to that extent. You must know that! What sense is there, to thex try to put a little bit of something which you call 'holy information.', into a little vial and mix it in an ocean of unconsciouness? What good will it do you? It will just disappear. There is a certain degree, a percentage, before something becomes active. When it is in a medium, it would prevent the activity. You see, even, a taste, a little sugar is water, it doesn't mean, that when it's just a little, let's say a molecule of sugar in water, you think you can taste it. There are very fine processes in nature, almost let's say, there is a molecule of fragrance, which you can smell. But certain fragrances are not at all to be divided into molecules, and although they may be strong and pungent, it

does not mean that you have that kind of olfactory nerves to distinguish it. Always make allowances for what you are. And when I say, just keep on living your ordinary life, take care, take care of your life; settle ordinary life things first; much more important. Don't have too many high falutin ideas about high falutin forms in high falutin words. Express in such a way that you are almost, if they were solved, you would approach God already. With a little petition in your hand and say; 'look, look God what I've done! I've asked these questions and I've received an answer. Now, don't you think that's worth a PH.D in Heaven?'

Don't be silly! We crawl, you know. And we have a hell of a lot to do still on Earth. One of the things is to prepare how to get away from it. And that takes a long, very long time. The characteristics will be with us, associations for a long time. Keep your eyes closed sometimes, when you sit and meditate. Don't allow anything to enter. Close your ears, even put plugs in if you like. Sit with your nose closed, so that you don't have any fragrance enter into it. See what you can do. Sit on something that you don't even sense when you sit, that you don't even know that at such a time you exist. You remember every once in awhile I've said what happens to you when your live sense organs won't function. What will take place in you as a little bit of flesh, just a body, existing? Will there be any recognition of life? That is why Gurdjieff talks about the sixth and the seventh senses. So that we are not dependent on the first five. They belong to Mother Earth and she can have it. She can take care of it. Everything that belongs to that kind of a body when I die I give away; I put it in a pot and I address it 'parcel post-collect' to Mother Nature. If she wants it, she has to pay for it. But the sixth and

the seventh sense of man - where are they? What are we doing to develop them? What are the needs? When one says" 'I', when the 'I' can feel, when it is benevolent, and the 'I' can split up into two; when later one, because of the two agreeing, there can be a third, the neutralizer between the two as a unit. The totality of man as an individual. What will one do in order to feed them? What can I contribute; I, poor man. With five sense organs, which are not right, the solar plexus which is not functioning. Not so bad, not so good. A mind confused. Myself energies used all over the place without control. Even that what are the highest forms of myself, I misuse them. I don't understand it. No one really told where should Helkdonis go, Abrustdonis where? To the sixth and the seventh sense. How do I get them there? How can I contribute? If I pray to God and I ask Him and He asks me: 'All right! When you come to the bridge, I will help you.'

Sometimes one says, 'When you come to me!' But I change that and I say, 'When 'I' come to me, myself.' And then I think of the DO-RE-MI, and I write it different. I write it with an 'e', which is the European 'i', and I don't as yet write it with an 'I', because I don't have that. What's the difference between the (e) and the (i)? It sounds like a little philology. 'e' is a sound we write it as a lettle 'e', in the alphabet, 'a-b-c-d-e'. In other language it's written as an 'i'. But in certain ways, in certain words it's pronounced 'e' like in magazine, 'e'. Sometimes it's 'e - umlant'. Sometimes it's the full 'e'. And that full 'e' becomes 'i' when it is vocalization of that what is just 'e'. This is the change over from me to 'I', leaving the 'm' off. Because the 'm' is death. That is the memory that I will die. "M' means mori, that is why there are two 'm's' in your hand, <u>ments</u> <u>morè</u>; remember you will die. When you die, the 'm' will be taken off, your 'I' will go across the bridge. Try to understand these little things. They are stupid,

I know, they are a little bit like philological bymbolism, a little bit of cleverness mixed with it. But that is the way my mind sometimes runs in order to make it better, loose, clarify it. I say faire, that is to do, f-a-i-r-e. FA, I, RE. Second step: DO-RE-MI. Faire is to 'do at FA with 'I" in between.' Try to understand these things. If you wish to know a little about language, learn them; and this is only a little bit of an indication what I really want to say.

Because when the solar plexus, and the functions in the solar plexus moves to one's heart, one's heart learns several languages. All such languages belong to a man as he is manifesting. He can learn a little bit more, but not very much because he is limited in his expressions. And his heart, although it is willing, does not understand at all certain languages which are needed for the expression of one's inner life in such a way that it can be understood by more than just one and not only by yourself, but that someone else can recognize it. What am I looking for really in my (?) heart as a form of Esperanto - a universal language which my heart can learn . And I try it and try it, time and time again with different people, to find the right kind of a language, in the right kind of a form for them in order to touch their life. This is the problem with one's heart, to learn that language. How to approach Helkdonis and Abrustdonis, to make them, that is that substance, to make that substance go in the right place. To prepare a place like Kesdjanian body, to prepare a Soul to be able to receive such materials. With 'I' in command, with them wishing in my heart, using a language of my behavior as a word. That is the language in which I then when I am capable of being that what I am, conscious and Conscientious, behaving then, that creates in me a language which can be understood; where does energy have to go when it is destined to be used for a certain purpose of a higher form of lfe? Where will I tell, and how will I tell that there is Inner Life in me crying for that kind of a material? That I want it to be at the proper

place, at the proper time. Did it when it starts to grow, that it's like a child, I cannot let it be hungry. But I have to make something that will actually feed it. Where will I feed it from? That is my prayer to God, 'God tell me where?' How can I use what I have for the purpose that I now intend it for! What is a purpose that's worthwhile enough so that this kind of a form of energy can be used and not just for sexual procreation. Let me, if I can, be able.

The sixth and the seventh. The Emotional body, Intellectual body. Kesdjanian body, Soul body. With material which is within man, which material is at a high level of a vibration rate. As Ouspensky would love to call to. Number six representing a certain rate, to distinguish it from ordinary kinds of food, and in the digesting process stepping up the rates of vibration as it goes along the intestinal torset, and finally reaches the place where it can rest, for use, for further use. But which my education and my civilization and culture, do not tell me what for, and only just a little satisfaction every once in awhile. Why don't I know? Really because I don't want to know it, really I don't want to believe it. I cannot get it through my noodle that conditions are that way. I don't want to accept the fact that I am one hundred percent unconscious. I don't want to say to myself; 'You stupid fool, automatic as you are! I don't want to believe that all mechanicality is within me, and that there is not something that is a little different. That even when I say, 'I am ashamed', that that something is there. And it's true it does, but whatever that it does, it makes a statement and that statement I believe is the same kind of a statement as to say: 'I am by nature unable to Work!' Maybe it comes from God; maybe it comes from the remnant of Eternity within mneself; maybe it comes from Magnetic Center within one's life; maybe it comes just by accident happening to me in the atmosphere somewhere surroudning the Earth. And at times maybe, being, so

closed to me and the proximity makes me wish(?), being then in such a state, that I know something must be there. But 'Je ne sais pas quoi", 'I do not know why.' And still that is life, that I wish, that I would like to find when we are heere, when this Barn is here, when there is a chance that you can see it with your eyes, with associations belonging to Inner Life; belonging to an honest effort; belonging to the necessity of the realization of how dumb we are. And that then in your mind and memory there is something that can remidd you, not just the ordinary kind of rotten association which always will take place and for which sometimes you can swear and push it away with your heels. That's all that is necessary, put your foot on it and just say: 'I crunch you! I step on it with my ordinary, as Gurdjieff would say: "English sole", not worth a God damn for me. Just to step on. I want something. When I want something, I hope I can do, what I wish I must do. When I do, I reaffirmed in my wish. When I wish, I can. When I can wish, I will do. When I do, I will know. When I will know, and I know it because of doing, I will have an understanding. When I have an understaindg, I will have a Soul.

Some day, I will show you, a little drawing by de Salzman in which these words were painted. In a certain way it looks like Persian alphabet, it isn't. These were letters that I would say: he invented, and which he used at the Study House in Prieur'e. To indicate the sayings of the Study House, of which there are a few. Some day, I also will tell you abot them. Th s drawing that de Salzmann made -- happened to make for me because, just because. I have it, it says these things and it is illustrated in that kind of lettering and I think you will see it, when you see it. When you see it then I hope, you will remember what I said just now. Because those are the words, that he then translated for me and wrote it on a litle piece of paper, in German

because that was the language we used most of the time. And of course, in the little restaurant in Paris where we sat and had a little 'pour boire', just to sit and talk. Because that particular evening, Gurdjieff had asked de Salzmann, to take care of me, and to take me around alittle bit. And we ended up by sitting in a cafe' and just -- and just talked, just like that. This is what I wish that you could have in an atmosphere, if it could be created. Like a school I say, like the consideration which must accompany any kind of a thought about higher forms of energy. And where, with the help and the grace of God, there could be used, for creating an actuality of one's life out of the potentiality which are now still unconscious.

I hope, you will have a good week. I hope the Sunday was really a day of sunshine in your heart, and that it spoke a language partly unknown to you.

Good night. I will stay here again as you know.

END TAPE

Transcribed: Jacques Hemsi

Rough type: Jessica and Faye Nyland